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FOR THE GOSPEL MESSENGER.

The Reflections of the Christian on the recurrence of the 4th of July, may be assisted by some of the remarks in the following Sermon.

Exodus, xxxii, 31, 32.

And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written.

In consequence of their sin in worshipping the molten calf, three thousand of the people of Israel were slain by divine direction, in one day, and there was reason to believe that the punishment would continue to be executed from day to day, until the whole nation were exterminated. A type of our blessed Saviour, standing between the dead and the living, Moses said, "now I will go up unto the Lord; peradventure I shall make an atonement for your sin." It is to *this* sin he alludes when, in the text, he prays that the Lord would forgive it, and so stay his vengeance. And if any condition were required, if it were even that of Moses submitting to death, he declares that he is willing to do so, that he is willing to be blotted out of the book of the living for the people of Israel's sake. It is, by a figure, that the Lord is spoken of as writing in such a book. It has reference to the custom at Jerusalem, of registering the inhabitants, and of course blotting out the names of such as were deceased. To blot out the name is equivalent to the expression, "to take away life or to consume," as is evident from comparing Exodus and Deuteronomy, in the former of which the Lord threatens to consume the people, and in the latter, (both referring to the same transaction) "to blot out their name from under heaven." To this custom, the Psalmist alludes, "Let them be blotted out of the book of the living."—And Ezekiel "neither shall they (that is, false prophets) be written in the writing of the house of Israel." Thus we find that Moses, although not instructed by the example of Jesus, as the Christian is, was willing to lay down his life for his brethren. Their individual and social welfare engaged his solicitude and exertions during his whole manhood. But it was their *spiritual* condition—their having displeased God, and liability to divine retribution, which especially excited his sympathy and induced the earnest prayer in the text, and the determination, if it

were necessary, to die for their sake. Of course, it is to be understood, that he should have a satisfactory conviction that it was the will of God, for no man has a right, without the divine permission expressed, or reasonably inferred, to sacrifice his life.

There is another view of this subject, not less honourable to his character. "The Lord said unto Moses, I have seen this people, and behold it is a stiff-necked people. Now therefore let me alone that my wrath may wax hot against them, and that I may consume *them*, and *I will make of thee a great nation.*" How does he receive this intimation? What an opportunity for aggrandizing himself and family. His country had not only been ungrateful to him, but had rejected the authority of their divine ruler. It would seem only a just severity to abandon it to its merited fate. The proposal of the Lord was not improbably designed as a *test* of the virtue of this distinguished man. He stood the test, as gold that had been seven times purified in the fire. You have his noble reply in the text. "If not, that is, if thou wilt not forgive them—if the claims of divine justice demand their extermination, if they must be blotted from the book, blot me I pray thee with them. I wish not to survive them. *I would not be the man to escape alone from the wreck.*

We have several affecting illustrations of the love of country in the sacred history, as in the case of Hobab and of Hadad, who, on Pharaoh's remonstrating against his return, "what hast thou lacked with me that behold thou seekest to go to thine own country?" significantly replied, "Nothing, howbeit let me go in any wise." And particularly in that of the captive Jews at Babylon. "How shall we sing the Lord's song in a strange land?" "Woe is me that I am constrained to dwell with Mesech and to have my habitation among the tents of Kedar." "If I forget thee, O Jerusalem let my right hand forget her cunning." But the example before us is something more than ordinary. Generous self-devotion to principle and to the welfare of others, has few examples in the annals of mankind. But there are *some*. St. Paul, if not more, is certainly not less illustrious than Moses in this respect. "I could wish, he says, that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." The Greeks called those persons anathema, or accursed, who were immolated to appease the gods, or to avert punishment from their nation. This immolation, whatever reproach or terror or suffering, might attend it, the Apostle was willing to incur for his countrymen. A capital punishment in every state of society has been deemed ignominious, for it is written "cursed is every one that hangeth on a tree," and much more so, if it be the consequence of a divine judicial sentence: Thus it is said of Jericho "the city shall be *accursed*, even it, and all that are therein, to the Lord: only Rahab shall *live*, she and all that are with her in the house." From this ignominy, the Apostle would not shrink, in the view of the good to be effected by his submitting to it. To an elevated mind, disgrace is no common trial.

But even over this the philanthropy of St. Paul, as did that of his master, completely triumphed. He counted it a privilege to be accursed from, that is, after the manner of Christ, for his brethren's sake. As he says elsewhere, I thank God whom I serve *from* my forefathers, that is, after the example or according to the manner of my forefathers, so here, I could wish to be accursed *from* Christ, in conformity to his perfect pattern, after the manner or example of Christ, to lay down my life in the same cause, under the same circumstances of shame and agony.

In this declaration, he may also have a reference to the penalty of excommunication, which in the primitive Church was often attended with sickness and other afflicting visitations of Providence. Even the communion of saints—the consolations and enjoyments of the sanctuary which the Christian values above all present advantages, he was willing to deny himself, and much more was he willing to encounter the *judicial consequences* in this life of excommunication, under the influence of his ardent fraternal affection. Let it not be said that this was a mere burst of feeling—an hyperbolical expression which is not to be interpreted too strictly, or that it was stated hypothetically. He pledges his veracity for the sincerity of the declaration “I say the truth in Christ, my conscience also bearing witness.” And he redeemed his pledge. He died as a martyr in the cause of that blessed religion, in which, not the Jews only but the Gentiles also were deeply interested. The spiritual welfare of the whole human race was a purpose near to his heart. His expressions *on this subject* are not less remarkable than those we have been considering. “I am now ready to be offered,” “Yea and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all,” that is, to be a victim in the cause of the gospel—to seal my testimony by my blood. “I go bound in the Spirit unto Jerusalem not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.” Moses appears before us filled with concern for his countrymen. But Paul stands a degree higher in the scale of moral excellence interested with all his soul for the whole world of mankind. It is certainly not a little remarkable that any persons should have so misunderstood Moses and St. Paul as to suppose that they were willing to be *eternally* condemned, if they could thereby secure the salvation of their countrymen. We are commanded to love our neighbour *as* ourselves, but surely not more than ourselves, not to that extravagant degree *there* implied. It is a supposition utterly inconsistent with the piety of these eminent men, for piety could not possibly entertain a willingness to be forever excluded from the divine presence, to be forever the companion of Satan and his angels. Such a willingness would deprive them of all claim to our

have by

respect. We cannot conceive the commiseration of any man to have exceeded that of the Saviour. And yet who for a moment would indulge the opinion, that such a willingness could have been expressed by that divine person? It is impossible that the self-sacrifice of Moses and of Paul, could have been any thing more than that of life and every temporal interest.

There is yet an example in the sacred record with which every other must suffer by the comparison. In the light of the Sun of Righteousness, the little stars of goodness do indeed twinkle, and are scarcely seen in the distant horizon. Consider what the Son of God surrendered by his visit to earth. It was heaven—the divine presence, and fellowship with the blessed. Consider the scenes of sin and misery—the poverty—the contumely—the agonies of mind and body—the violent death which he encountered. Consider the infinite value of his services to mankind—the ransoming of a condemned world—the enlightening of the valley of the shadow of death—the purchasing of the assistance of almighty grace, and the bringing many sons to glory. And for whom did he thus disrobe himself, thus suffer and thus act? Peradventure for a *good* man some would even dare to die. But herein Christ hath commended his love towards us, in that while we were yet *sinners*, he died for us. “Greater love hath no man than this, that a man lay down his life for his friends,” but it was for those who were alienated from him, yes, for his enemies that Christ submitted to death even that of the cross. Contemplating such a character, what man must not be made sensible of his own deficiencies; and feel a stirring of the spirit to put forth all his energies in the race set before him.

Such are the examples of high virtue which have been reared by the influence of our holy religion. Let it not be said that Paul and Moses belong to another age, and are solitary examples of the power of divine truth.

In every age, I might almost say in every country, Christianity can point to some of her disciples who were indeed men of principle—who lived not to themselves—who were ardently and steadfastly devoted to the great cause of truth and virtue. The humble Missionary,* a voluntary exile from civilized society, from home,

* “Indeed, the difficulties, the dangers, the distresses of all sorts, which must be encountered by the Christian missionary, require a more than ordinary degree of that courage; and will only be sustained by him, whom a fervent love of Christ and the quickening graces of his Spirit have anointed, as it were and consecrated to this arduous service. Then it is, that we have seen the faithful minister of the word go forth, with the zeal of an apostle and the constancy of a martyr. We have seen him forsake ease and affluence; a competency at least and the ordinary comforts of society, and, with the gospel in his hand and the Saviour in his heart, make his way through burning deserts and the howling wilderness—braving the rage of climates, and all the inconveniences of long and perilous voyages—submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners—watching the dark suspicions and exposed to the capricious fury of impotent savages—courting their offensive society; adopting their loathsome customs; and assimilating his very nature, almost, to theirs—in a word, *enduring all things, becoming all things*, in patient hope of finding a way to their good opinion, and of

and kindred—encountering perils by sea and land—perils by the heathen and among false brethren—weariness and painfulness, and watchfulness and fastings often, and sometimes violent, and sometimes lingering death, may not be noticed by a busy world, and may be even despised by the unreflecting and the impious, but he belongs to “the noble company of martyrs,” his character has all the ingredients of moral greatness—all the attributes of moral sublimity—a subdued self-love—a disinterested benevolence—a devotedness to its purpose—a courage and fortitude superior to any hazard, and a magnanimity never surpassed, and but rarely equalled. How is it that the *sacred* martyr whose views are the most enlarged—whose purpose is important beyond all comparison—whose philanthropy is universal and most ardent—who promptly sacrifices, fortune, comfort, health and life and pursues his object with unwearied zeal and perseverance—whose every action is marked with an admirable consistency. How is it that a character thus rare and valuable is so little noticed—that veneration and affection are not his certain reward? Is it because mankind are too little affected by spiritual and eternal concerns, that the interests of this perishing world engross their time, and thoughts, and affections; is it that those exalted virtues lose their charm, when consecrated to the service of religion?

That these rare virtues have flourished in some few instances under the influence of motives which relate to the present scene, cannot be denied. But religion is the most sure foundation of them, for it expands the mind by showing man that he is created for a higher state than this. It extends his views not only to the ends of the earth, but beyond this earth—not only into a few centuries of the future, but into the everlasting ages. And it warms the heart, by contemplations of the infinite love of God, and the mutual dependence of men. Thus it leads to great designs, and great efforts in executing them. It ennobles even ordinary minds, and can transform any man, if I may so speak, into a hero.

Is not a religion capable of such effects entitled to our utmost veneration? Shall we admire the character of high resolve and energetic conduct, who counts not the cost of doing good although life itself should be the forfeit, and shall we not admire the discipline by which so many of such a character, and the most illustrious of the illustrious have been effectually trained. To *them*, religion may point and say: These are my trophies. Here are the evidences of my power over the mind, and the heart.

How interesting is the spectacle of moral excellence! As mind is superior to matter, the operations of the former must be a more interesting subject of contemplation than the modifications of the

succeeding, finally, in his unwearied endeavours to make the word of life and salvation not unacceptable to them.

I confess, when I reflect on all these things, I humble myself before such heroic virtue; or, rather I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world.”—*Anonymous*.

latter. Indeed matter derives its chief sublimity from its being recognized as the production of intelligence. The boundless ocean, and the magnificent firmament raise a sublimer emotion when regarded as a part of the mighty works of him, who is bounded by no space or time, who is every where, and from everlasting to everlasting. Who is not more interested by the efforts of magnanimity than by the most striking scene in nature, the cloud-capped mountain, or the whelming cataract? Mental power *by itself* awakens admiration, but the highest degree of this emotion is produced by the union of benevolence and mental power, by a warm heart directing a vigorous understanding.

How useful are those examples of excellence, which, under divine providence and grace, human nature occasionally exhibits. They elevate the general mind. They remind man that he was made "only a little lower than the angels." They call him from the grovelling pursuits of life, and instruct him to set his affections on things above. They show him that virtue is practicable. Cold precept may *convince* him of the beauty of virtue, but it is virtue in the life only that can effectually *persuade* him. Cannot I do, St. Augustin interrogates himself, what others have done? They irresistibly excite admiration, and this leads to imitation. The means which attract esteem and respect to men, other men will of course employ. What would be the present condition of society, humanly speaking, had the selfishness of our nature not been re-proved and shamed by those of whom the world was not worthy, and had the light and incitement of their example been wanting!

Excellence in human nature satisfies us better than any chain of argument, of ~~the immortality of our nature~~. A creature capable of such elevation cannot have been designed always to sojourn in this lower world. When we behold him exercising the faculties and the generous feelings of *angels*, we cannot doubt, that he was created to be *their* companion, that his maker has appointed him the inheritor of glory, honour and immortality.

Man is the noblest visible work of God. Alas, how is he fallen! How often does his conduct cause us to forget this truth. But we realize it, in the light of the characters we have been contemplating. And if the work be thus great how great the author! How naturally does the mind pass from the creature to the creator. But these men were good as well as great. They were instruments by which the divine Being has been prosecuting his beneficent purposes. Their useful deeds therefore conduct our gratitude to Him who is the author of every good and perfect gift. It is thus living virtue warms the heart of piety, awakens our admiration of the universal parent, and quickens our gratitude to *Him*.

Let us encourage this train of pious reflection. Whenever our attention is directed towards human excellence, let us remember that such excellence is in our power if we will only use the proper means of attaining it—that we too have a part to fulfil in the great system of Providence, and that to be useful—to minister to the glory

of the Lord and the welfare of our fellow creatures, is an obligation from which no man is exempt. Let us remember the unequalled models of all that is great and good in the human character, which the Scriptures have brought before us; especially the model of him, in whom the divine and human nature were united, who did no sin; who went about doing good, who indeed loved God, with all the soul, and his neighbour as himself. Let our thoughts turn to that blessed region, in which selfishness is unknown; in which devotedness to the great cause of truth and virtue is not a rare quality, excites no surprise; for it is the attribute of every inhabitant. Let us remember that the excellence of any creature is but an emanation from the creator, and let us adore *Him* for the good which any of his human children have been instrumental in effecting.

It was he who put the right spirit within them—who, by his providence, afforded the opportunities of usefulness—protected them in danger, removed the difficulties which beset them, and finally crowned their efforts with success.

FOR THE GOSPEL MESSENGER.

Messrs. Editors,—I send you the following Essay, which I have selected principally from an Appendix to the Sermons of Dr. Robert Leighton, formerly Archbishop of Glasgow, in Scotland. Who the writer of this Appendix was, is not mentioned; but his explication of the disputed points therein contained, is so clear, rational, and scriptural; and, at the same time, so perfectly in accordance with the Articles and Liturgy of our own Church, as well as with the doctrines and offices of the primitive Church, that I have been induced to abridge it, in hopes it might prove as useful and satisfactory to others, as it has been to me, and to divers of my friends who have read it. The first edition of the Bishop's Discourses, was printed in the year 1692; and as they contain some expressions which savour of Calvinism, in compliance with the custom of the time and place, when and where he lived, so he has often been quoted by that party as holding their *Master's* sentiments as fully and tenaciously as they do, and to show that our Clergy contradict one another; yea, and the Articles of their own Church. This circumstance led the writer of the Appendix to publish a second edition of the Bishop's Sermons, which I find printed in London A. D. 1775, in order to investigate the matter, and set the good Bishop clear of the imputation of being a Calvinist. SENEX.

AN ESSAY, ABRIDGED FROM AN OLD AUTHOR.

It is a wise and just distinction which Dr. Garden has made, in his little tract of *Comparative Theology*, between the *Fundamental* and *Non Fundamental* Articles of Christianity. The first, as constituent parts, are essentially necessary: the others as accessories, though of great use, are not absolutely necessary to faith and salvation.

Now the fundamental points are such, and such only, as are contained in the baptismal covenant; the others are certain doctrines in divinity, which flow from, and serve to confirm them, but are not of the same weight and importance. Though they are all sacred truths, and useful doctrines, yet are they but as the outworks, the supports or decorations, which secure, strengthen, or adorn the building, some are bulwarks, to inclose and defend; some, buttresses to fortify; some, ornaments to beautify; some, battlements and pinnacles, to elevate and render the sacred pile more august and visible. Whereas our *covenant and vow* in baptism, is the building itself; it is the very tabernacle; yea, the *Holy of Holies*, which contains the ark of the covenant, and was pitched among men by him who is greater than Moses, and ought therefore to be carefully distinguished from those adventitious external works, which are not of this building, not of the essence of faith or true piety. True religion and undefiled may subsist without these doctrinal points; but these points or opinions can no longer retain any worth or use, if the main fabric be destroyed; or if they cease to contribute to its support.

This seems to be the obvious truth, and if duly considered, would appear to be no less certain, in the business of religion, than all must confess it to be in the design and structure of a building. And yet, if we take a view of the state of religion in Christendom, we cannot but with great concern, and even surprize, observe, that the essence of Christianity is almost totally neglected or overlooked; while those things that belong to it no otherwise than as scaffolding, or at best as outworks and ornaments, are looked upon as its chief and capital parts. For these, they divide themselves into sects and parties, as it were into so many armies, one against another, and contend more earnestly for certain speculative doctrines and opinions; yea, about mere ceremonies and circumstantials (those *fringes* and *Phylacteries* of the law) than they do for the *weightier matters*, the substantials and great ends of that holy faith, which was once delivered to the saints. Yea, most of those heretical pravities which have vexed the Church, have been not of the truth of the thing, but of the manner of explication, *non de precepto, sed de modo explicandi*.

This doubtless is one of the most artful stratagems of Satan, by which he not only withdraws our attention from the main concern we are engaged in, of rooting out the sinful lusts and affections of our depraved nature, but he enhances and inflames them: Yea, not only diverts us from prosecuting with vigour, the warfare we listed into against our *spiritual* enemies, and so are as men who beat the air, by our vain and empty disputes, but has the fatal address to make us turn our weapons *one against another*, and to inflame our zeal for things indifferent, into such animosities and uncharitableness, as are quite inconsistent with the spirit of Christianity.

The intent of this Essay is to lay before the reader, such of those doctrinal points, as we reckon among the non-essentials of religion, and to explain them as they are exhibited in the gospel, and in the writings of the primitive fathers; and especially as they are held and taught by our own most excellent and evangelical church.

What we shall chiefly treat of in this Essay are, the doctrines of *justification* and *sanctification*, of *regeneration*, *election*, *indefectibility* or *final perseverance*, *mortification* and *vivification* and of *assurance*. Of which each in their order, as they occur.

But before we enter on these subjects, it seems necessary to premise this general remark, which extends to all the above-mentioned points, viz: that when attentively considered, they have all of them a *two-fold* aspect; and that the innumerable disputes which have so long disturbed the Church, have been occasioned by overlooking the said distinction, or confounding the one with the other. This we shall endeavour to obviate in the following remarks, as the unhappy mistake, to which is owing all the obscurity that has given birth to those disputes.

I.—Of Justification and Sanctification.

So many disputes have been raised, and so many volumes written, on these two points, that the truth is not easy to be discerned; and the reason seems plainly this, that the *true* and *proper* nature of the one and the other, have not been enough considered, nor the principles rightly understood, whereon they are built. In the first place, whether we consider them as *doctrinal points*, or as *graces* conferred of God upon believers, they will in truth admit of no comparison, nor degrees, though some authors give the preference to the first, calling it *the greater light*, and comparing it to the sun, and the latter they call *the lesser light*, comparing it to the moon; whereas they are both equally necessary to our salvation, and cannot properly be divided: They differ indeed in their order, and I may add, in their ends and effects: but still the one operates with the other; they must therefore never be put asunder, for the reason, we shall have occasion to mention by-and-by.

As to *justification*: in its proper evangelical sense, and particularly in the writings of St. Paul, it signifies that act of absolution and remission, whereby the sentence of condemnation, which had passed upon us in Adam, is reversed; and the criminal acquitted from the guilt of sin, and from its consequent penalty, death eternal. This is done at our baptism, in that laver of regeneration, and the washing of Christ's blood, which *then* cleanses all believers from the pollution of original sin. By this we are accounted righteous or just before God, through Christ's righteousness imputed to us.* By this we become, as the law expresses it, *recti in curia*, or, as our Church speaks in her Catechism, are brought into a *state of salvation, through Jesus Christ our Lord*.

Now according to the economy of our redemption, it necessarily follows, that *justification*, or acquittal from the sentence of condemnation, must needs stand *first* in point of order. Mercy and pardon must be the first act of grace, before we can be reconciled to God, and restored to favour and peace. To do this, is the office of the Son of God: He as *Mediator*, intercedes with his Father for us; as *Redeemer*, he pays down the ransom even his own life; as *Saviour*, he delivers us from death. All this is implied in the word *justification*,

* Would it not be more accurate to say: through the mercy of God accepting the atonement made in the death and passion of his Son for our sins.

of which great and inestimable benefits, Christ is the proper agent, and therefore called the *Author* of our salvation. And whereas all other blessings are the consequences of this *first* act of mercy, we in that respect compare it to the *light of the sun*, as it is the immediate source of all other divine graces, and all our hopes of glory. But this comparison will not hold in all respects. For, though *justification*, as it is the act of *Christ*, and holds the first rank in the order of our redemption, it is but a glimmering of light to us, except it proceed further, and be improved into a state of *sanctification*. This state of *sanctification* is conferred on us by the *Holy Ghost*, it being the personal act and office of the Holy Spirit to *sanctify* the people of God, as it was of the holy *Jesus* to *redeem* and to *justify*. We must *first* be cleansed by the blood of Christ, before we are *capable* of receiving the holy Spirit; we must *first* be *washed* in baptism, which is the laver of Christ, before we can be renewed of the Holy Ghost. Thus we see what is the order these two hold in the *Christain* dispensation; and likewise who are the agents and immediate authors of them; namely, the second and third person in the holy Trinity. But as these blessed persons are not to be *divided* nor separated in their acts, except in speculation only, nor yet to be *compared* the one with the other; so neither is *justification*, to be separated from *sanctification*, except it be in mere theory. They are individual, as the holy persons are, whose acts they are; they admit therefore of no *magis* or *minus*; neither is greater nor less than the other. If we put asunder what God has so joined, we destroy both, with respect to the benefits they were designed to convey. Without the *first* the *second* cannot possibly be obtained; without the latter, the first will not avail to save us.

Having defined the nature of gospel justification, its proper order, and efficient cause, the instrument also by which it is applied, namely, the Christian faith and baptism; we are further to observe, that there is a *second* kind of *justification*, which though it bears the same import as *absolution* or acquittal from guilt doth, hath yet a respect to another state or period of time, to wit, the day of our death, or final judgment. Our being *then* delivered from *all* our sins, and *finally* pronounced righteous, is sometimes, and but sometimes, called *justification*; and so is a synonymous word, and agrees in sense with the word *salvation*. In this secondary sense, I take it, St. Paul uses it, Rom. v. 18. when he calls it *justification of life*, for so he seems to expound it in the 21st verse. See also chapter ii. 13, *the doers of the law shall be justified*. And Mr. Norris takes notice of this second kind of justification, in one of his sermons. The difference of these two kinds of justification lies here, that as they refer to different times, so they stand in a very different order; the first kind *precedes* sanctification, or a holy life, and so is the entrance to it; the latter *follows* our sanctification, and so is the consequence, and even reward of it.

Again it is to be observed, that justification is sometimes used, and more particularly by St. James, as Grotius takes notice, to signify *real justice* or righteousness, [*justum reddi*,] to be *made* a just and righteous person. This he calls a *secondary* sense, taken from the

Hebrew word in which it so signifies. But this is an *improper* sense of the word, and materially differs from St. Paul's meaning, and the doctrinal point we are now handling, as much as *imputative* righteousness differs from that which is *real* and *inherent*. It being plain, St. Paul means by it no more, than that by faith, and not by any works of our own, we are acquitted from the sentence of condemnation, and counted righteous before God; whereas St. James means, that we actually become just and good persons, by the practice of good works and a holy life. When we read St. Paul therefore, we are to understand works done *before* justification, which he and our Church teach, *do not justify*: But when we read St. James, we are to understand works done after justification; to wit, gospel-works, the works of faith, the works which Christians *ought* (as Christians) to perform, pursuant to their vow of obedience, in keeping God's holy will and commandments, and walking in the same, &c. as in baptism we promised to do. The one apostle, writing to unconverted *Jews* and *Gentiles*, pleads the necessity of *faith*, in order to their conversion: The other, writing to Christians already converted, pleads the necessity of *good works*, in order to make their faith effectual to salvation. This distinction, it is apprehended, solves the difficulty between St. James and St. Paul. But for want of making this and the foregoing distinctions, all the disputes have arisen concerning this subject; not only Papists,* but protestants (especially our Calvinistic divines,) confounding *one kind* of justification with the other, yea, *justification* with *sanctification*, and raising such a dust, that we cannot discern the nature of either, or distinguish the one from the other. But keeping close to the scriptures, and to our own excellent Church, we have the best *key* to open the true sense and meaning of the doctrine concerning justification.

(To be continued.)

FOR THE GOSPEL MESSENGER.

ON REVIVALS.

We had heard with some surprise, that appeal had been confidently made to the conduct and opinions of the Bishops of North-Carolina and Virginia, in justification of the extraordinary proceedings which have been had by some of the Clergy and other members of our Church in this Diocese, because we as confidently felt ourselves in possession of evidence, that only in some partial and carefully restricted manner, had such proceedings been countenanced and promoted in the last named of those dioceses; while in the first, they had been utterly disapproved. It has happened to us to know, that Bishop Ravenscroft not only never either *directly* or *indirectly* gave encouragement or sanction to the least irregularity or eccentricity of ministrations, on the part of the Clergy of his Diocese, but uniformly with his characteristic energy gave all to understand

*See the definition of the council of Trent, which expressly confounds justification and sanctification; and the Calvinists are far from mending the matter, while they exclude *good works* from both, and shew little or no regard to the means or effects of lawful baptism.

his determination to oppose them; and the following extract from a communication before us, will show that his successor, has very erroneously been adduced as rendering his personal assistance as well as presidency, at a several days meeting, held some time since at Wilmington. "As to the meeting at Wilmington, I know nothing. Indeed I am positively certain, that there is not a word of truth in the report. I have not been in that place since November last, when, I believe, there was evening service, Friday and Saturday. The Rev. Mr. Freeman being with me, officiated on Friday, and I officiated myself on Saturday, administering confirmation. On Sunday morning I ordained the Rev. Mr. Davis, on which occasion I preached. Mr. Davis preached in the afternoon, I again at night. On Tuesday evening, I officiated for the last time. These were the only services connected with my visitation there, all of which were performed at the usual hours for divine service in that place—not a syllable being introduced out of the regular order of morning and evening prayer, with a sermon; so that these services, could not, by the utmost ingenuity, be distorted into a three or four days meeting."

A letter from Bishop Meade of Virginia, indicates fully his *approbation of these associations*, (as the name there given to them is,) continuing for *three or four days*, and at the same time as fully his *disapprobation of such proceedings* as have been had in some places of this Diocese. At the meeting of this kind had not long since at Fredericksburg, he speaks of "the regular morning service *with a sermon* in the Church, in the forenoon, and the evening service and *a sermon* at night." He gives information also, indeed, of some doings which although such as we may not think expedient or suitable for our imitation, were far from being characterized, as similar doings have been (we understand) at the places referred to, among us. Of assemblings of this kind, he, at the same time says, there was at them "nothing bordering on enthusiasm—*no anxious seats—no calling upon persons to come forward in order to be publicly prayed for*, or any of those means, which *we all* think injudiciously resorted to by many, who are zealously engaged in promoting revivals."

It is then, certainly, a mistake to allege the authority of the Bishops of North-Carolina and Virginia in favour of such proceedings as have been had in a few instances in this Diocese. To meetings for regular divine service and instruction, held by ministers for several successive days, three or four at most, where there was reason to consider them likely to be useful and efficient, we are not aware that any opposition has been offered. If, in the serious and deliberate exercise of their judgment, pastors of congregations, deem such meetings expedient, let them be held, we have understood it to be said, provided, that no violence is done in conducting them, to the order of the Church, and no use made together with the appointed devotions of the Church, as, by the force merely of authority, of what is very properly called in the report of the committee of the late Virginia Convention, on the state of the Church, "the machinery of fanaticism." That report, we will only add, deserves

the attention of those among us who are zealous for the extraordinary assemblings in question. It speaks of these associations held "*for two or more days in succession,*" and of their usefulness "if governed, as in times past, by a sound enlightened zeal." It cautions and advises, at the same time, the members of the Church in Virginia, "both Clerical and Lay, against adopting *means to produce a spurious excitement,* and yielding to its *pernicious influence.*" These intimations, although we may differ considerably from our brethren in Virginia, as to some things done among them, we cordially recommend to the attention of those of our brethren, for whom they may be particularly needful, among ourselves.

FOR THE GOSPEL MESSENGER.

HISTORY OF THE CHURCH.

Having had occasion to refer to Lempriere's Biography, I accidentally cast my eye on the article relating to Dr. Kennet, Bishop of Peterborough, who died in London 1728. It contains the following interesting passage: "He had begun to make a large collection of maps, papers, &c., to write a *full history* of the propagation of Christianity in the English American Colonies, which never was completed."

It is much to be regretted, that the projected work was left unfinished; although we have Humphrey's Historical Account of the Society for the propagation of the Gospel in foreign parts; and the abstracts officially published by that Society, yet it is probable, the Bishop would have treated the subject more at large. I do not know, whether it might not be worth the trouble of some friend in England, to inquire, whether these papers may not have been preserved by some of the Bishop's family, and still are extant. The expense would be little or nothing, and the effort, if successful, would be highly useful. The State of Georgia, with laudable zeal for its literary interests, has sent an agent to London to obtain copies of such papers in the public offices, as are connected with the original settlement of that colony. Much of the early history of the Protestant Episcopal Church in this country is unknown, and every year lessens the probability of obtaining correct information on this interesting subject. Many important papers may either be mislaid, or lost, or fall into decay; but there are some, no doubt, which may yet be found. Aged persons, likewise, are sinking into the tomb, whose recollections might furnish much useful information.

In the preface to the History of the Church in this Diocese, are the following remarks, which apply equally as well to other States, as to our own: "It has been justly remarked by our faithful Historian, [Dr. Ramsay] that, 'every day that minute local histories of these States are deferred, is an injury to posterity, for by means thereof, more of that knowledge which ought to be transmitted to them, will be irrecoverably lost.' He might likewise have added, that whoever possesses the means of enriching the stock of general information with useful, or interesting facts and keeps them undisclosed, may justly be charged with this injury."

South-Carolina is the only State, so far as I am informed, which has a history of the Protestant Episcopal Church, from the first settlement of the American Colonies. New-York, Maryland and Virginia would furnish, I should think, abundant materials for such a work. It is, therefore, greatly to be desired, that in each State, some competent person should lend his services to this important object, from whose labours and researches, a general history might hereafter be compiled.

COLLIER.

FOR THE GOSPEL MESSENGER.

USEFUL HINTS.

The following extracts are taken from a late work entitled, "*The state of Protestantism in Germany, described*:" by the Rev. Hugh James Rose, Christian Advocate in the University of Cambridge," &c. This is an able, interesting, and useful book, and shows us the lamentable fact, to what lengths of extravagance the opinions of even highly intellectual men, may be carried, who forsake the obvious sense of the sacred writings, for the suggestions of misguided reason.

It is not, however, my intention to offer any remarks on the work itself; but merely to bring to the notice of the reader, a part of the author's reflections, with which he concludes the 5th chapter, and which appear to me, may be as usefully read here as in England.

C. F.

"I have now terminated," says Mr. Rose, "such a review of the state of Protestantism in Germany, during the prevalence of Rationalism, as the limits of this work, and my own imperfect knowledge will allow. Even from that imperfect sketch, however, many important lessons may be drawn. The greatest of all is assuredly the conviction which it impresses so deeply, that *unassisted* reason never fails to mislead those who resign themselves to its guidance; that whatever form it assumes, under every form it is frail or fallacious; that whether it endeavours to elevate the being by the use of mere human and earthly means, or by connecting it with its Maker through the medium of the imagination and the sense, its efforts are equally impotent; that he who desires so to elevate himself, must have recourse to Scripture alone, and the moral improvement of the being which it directs, as the sure and only method of enlarging his intellect, and meliorating his condition. But these are lessons for all; there are others applicable to peculiar pursuits and conditions. The *student in divinity* may learn from the errors which this sketch of the modern German theology presents, that if he assumes any arbitrary theory for the interpretation of Scripture, no extent, and no depth of learning will save him from falling into the wildest error. The *philosopher* may learn, that if he choose to form any theory of the Christian system, he must philosophise with the Bible in his hand, and verify every step by a recourse to Scripture. The *man of science* may learn too, that the principles which he applies in other cases, are inapplicable here—that there is nothing to discover in revelation, that the province of the human understanding with respect to Scrip-

ture, is, *when its truth is acknowledged*, to believe, and to obey it. But most of all, we gather from all that has passed in Germany, the positive necessity for requiring from the teachers of religion a positive declaration of adherence to a confession of faith. Such a confession should be short, and should relate only to essentials, but no one should be allowed to become a minister without making such a declaration, nor to remain a minister if he does not abide by it."

In allusion to a discussion some time ago in England, about subscription to the Articles, he proceeds:—

"It is the constant fault of mankind, when in the enjoyment of blessings, to forget or overlook the source whence they flow, and as the question of Church government and constitution had not been brought into view, by any peculiar circumstances at the time to which we allude, its necessity faded from the mind, and loose, indefinite, views of the excellence of Christianity in general, were substituted. *These divines forgot, that they were not ministers of any indefinite, but of a definite form of Christianity*: that they had recorded their belief, that that was a true and apostolical form, and that consequently, they were bound by every tie, to support and defend the views of Christianity, which that form enforced and prescribed. The fair sounding words of liberty and of freedom from control, exercised that undue sway, which they always do exercise, when their meaning is not severely tried, and they who by their own acts had renounced that freedom, forgot their own act, and became its warmest advocates. It is much to be feared, that in the present day, while the effects are different, there is the same ignorance, and the same forgetfulness of the leading principle and constitution of our Church. When we observe how much there is of *impatient submission to authority*, how much desire there is in individuals to quit their own sphere, to suggest and pursue their own plans for the confirmation, or advancement of the Christian cause, to become the advocates of general Christianity, and to testify an indifference to forms of belief and of worship, we cannot but believe, that in those individuals, there must be a strange ignorance of what is required of them by the Church to which they belong. In a deep feeling of the evils caused by such proceedings, we cannot but earnestly beseech those who are about to become public teachers in our Church, not to overlook this essential branch of a clerical education, but to study deeply her constitution, and to understand what is the *real situation of the minister of an Episcopal Church*, and what are his duties before they undertake them.

"He who has become the minister of a form, which professes to be apostolical, has both set to the solemn record of his belief, that that claim can be justified, and has assumed every obligation, which such a profession implies. Before he does so, he may, if he pleases, become the minister of another form, or the minister of Christianity under no form; but when he has done so, he has declared that, in his belief, the one only true and effectual way of carrying on his Master's work on earth, is that way, on which he has entered, and that that form, to which he has declared his adherence, is the form

approved by his Master himself. He is therefore become now the minister of a Church, and while he continues so, must pursue the road which that Church dictates. If continued research should lead him to doubt the truth of the doctrines which the Church delivers, he must quit her bosom; for while he remains in it, he must teach what the Church commands in the sphere which she assigns. He may think that at some time, something is left in that Church undone, which should be done; something done, which should be left undone, but he will know also that it belongs not to him to remedy the error, or supply the deficiency. He will know that God, under whose especial guidance he believes the Church to be, may indeed permit evil; but that his good spirit will rectify what is wrong, and supply what is wanting in the appointed way, and at the due season. His one aim will therefore be fully to understand what the spirit of the Church is, his one aim to fulfil it: he will earnestly desire to unite with all his brethren, and not cause or foster separation: he will yield a ready and cheerful obedience to the authority of the Church, and not endeavour to escape from that submission which he owes to it."

FOR THE GOSPEL MESSENGER.

LONG PRAYERS.

A writer in the *Charleston Observer*, under an article headed "Long Prayers," calls their use "an injurious practice," and adds, "prolixity in prayer is neither sanctioned by the Bible nor is it in general, productive of any good. If we observe that of the Publican, Daniel and others, we will discover they are all remarkable for their conciseness and brevity. Is it not the case that in times of coldness and lukewarmness, a prayer uttered by the pastor becomes tiresome, if it exceeds twenty minutes? I would suggest that our prayers be frequent and short." &c.

No one familiar with the liturgy of the Protestant Episcopal Church, can read the above just remarks, without at once recollecting the success of that admirable form of devotion, in avoiding the errors on which the writer animadvert. The Prayers in the Book of Common Prayer are frequent, that is, not one continued prayer, but several short prayers, and in the public service, instruction, and praise, and prayer are so judiciously interwoven that the mind is never kept too long on any one of these parts of divine service. Although there is collect after collect, the whole time occupied in offering up these successive short prayers, never exceeds, if it equals twenty minutes, as one will be satisfied who will take the trouble to note in private the time it takes him to read, say the whole Litany, the longest continuation of prayers which we have. The mistake about our service being too long arises from not adverting to the fact that it is not all prayer, but a complete service containing instruction, profession of faith, and praise, as well as prayer. P. M.

Cicero, speaking of the absurdity of the Heathens in the choice of their gods, says, "Sed ecquem tam amentem esse putas, qui illud, quo vescatur, Deum credat esse?" Was any one ever so mad, as to take that which he feeds upon for a god? *Cicero, de natura Deorum. 3.*

EXTRACTS FROM BISHOP WHITE'S CHARGE ON REVIVALS.

* * My views of it, are the result of the most serious consideration; not without prayer to the Father of Lights, for his holy guidance. The subject is what passes under the name of Revivals.

On every occasion of an extensive sensibility of this description, there is brought a heavy responsibility on the consciences of the ministers of the Gospel; who ought, of all men, to be the most cautious of making light of a serious concern for the things of eternity; and yet of countenancing extravagancies, which not only bring the subject into contempt, but in general maintain only a short lived influence over the persons on whom they act. At such a crisis as that contemplated, there cannot but be a correspondent obligation on us, to give a proper direction to the excitement; and to be prepared for the calls, which, if there be confidence in our fidelity, will be made on us. * * *

That at any time, and in any country, in the course of providence, there may be circumstances producing a more than common attention to the momentous truths of eternity, is what cannot be doubted of, by any informed of the transactions of past ages; especially as they have a bearing on the concerns of the Christian Church. It must be equally notorious, that in every such season of sensibility, there occur instances, not only of its being perverted from its proper object, but of its administering to error in a great variety of ways; aggravating the evils, which have their origin sometimes in the frailties and sometimes in the sinful passions of our nature. Hence the importance of the exercise of religious discretion, lest, while on the one hand, we bear our testimony to a rational and evangelical faith, we treat the extravagancies engrafted on it with levity, and without condescension to human weakness; endangering the bringing of discredit on their kindred truths. * *

It is intended to present some general maxims; susceptible of being so accommodated to particular occasions, as to favour the view of the subject which has been disclosed.

RELIGIOUS SENSIBILITY TO BE DISTINGUISHED FROM THAT
WHICH IS MERELY ANIMAL.*

I. The first maxim, and that which enters the most materially into the question of the merits of a Revival, is the necessity of distinguishing the affections which, on spiritual grounds, may be ascribed to the Holy Spirit; from any emotions resolvable into the actings of the animal economy; and which may or may not be accompaniments of those endowments of a higher character.

All holy affections come from God.

There is no truth of Scripture more conspicuous, or more abundantly spread over its contents, than that of the agency of the Holy

* These heads are from the "Episcopal Watchman."

Spirit on the human mind; and of its being the efficient cause of whatever is a conforming to the standard of divine perfection. By nature, we are utterly destitute of religious affections; and they can no otherwise be incited in us, than by an agency of which there was a manifestation to the senses on a day of Pentecost, as recorded in the Acts of the Apostles; but which, in its ordinary influences, was operative from the day of the apostacy, and will be so to the end of time; being the only possible cause of what comes under the description of holy disposition or desire. This representation is warranted, as by many places in Scripture, so especially where it defines "the fruit of the Spirit to be in all goodness and righteousness and truth." When we look for the sense of our Church she is seen to be on no point more evangelical than when she affirms, that "by this holy inspiration we think those things that are good, and by this merciful guiding we perform the same;" and again, that from the same source, "all holy desires, all good counsels, and all just works proceed." It follows, that if there be excited in any person a sense of the evil of sin, a wish to be delivered from its thralldom, a drawing of the mind to high and heavenly things, a correct estimate of the world, contrasted with an enduring state, the felicities of which religion opens to our hopes, and which may even now be ours by anticipation; these are movements, for the cultivation of which in ourselves, and for the promoting of them in others, we are under the heaviest responsibility to the great Being who is "the giver of every good and perfect gift." But this influence of the Holy Spirit, can be known only by a settled habit of the affections; and is not at all dependent on, or to be tested by, the sensibilities of the animal part of us.

The influences of the Spirit, though not dependent upon, or to be tested by, animal sensibilities, may be accompanied by them.

It is not denied, that such sensibilities may be concurrent with holy exercises; and that at times, they will be so, in a greater or in a less degree. This may be perceived in the effects produced by the charms of music, by certain intonations of the human voice, by affecting narratives, and by other circumstances, either resorted to for the purpose, or interesting the mind unexpectedly. Under this head, there may be mentioned the power of sympathy, as possessing a mighty influence. The enumerated causes may be instrumental to religious affections, but cannot constitute them, or be the measure of their grade. To the mind so moved, it may be a cause of lively satisfaction, but it is not ascribable to the operation of the Holy Spirit. To this point it is impossible to produce any authority from the Holy Scriptures; and, what ought especially to forbid the affecting of any such use of them, is the notorious fact, that no form of devotion can be more entirely divested of it than the prayer which our Lord has prescribed to his followers; as well to be put up by them in the appointed words, as to be a model of whatever other prayers there may occasion for, suited to circumstances of time and place.

Extreme mental excitement or violent agitation of the body, no part of the work of grace.

It will naturally be expected, that by the introduction of the present point, there has been induced the expediency of delivering an opinion concerning those extreme excitements of mind, and those violent agitations of various members of the body, which are thought to characterize Revivals, and to aid in the extension of them. According to the distinction laid down they may or they may not be coincident with holy desire, and with other evidence of the work of grace. In themselves, they are no part of it, but are very much dependent on natural constitution, especially the nervous part of the system; on the sound or the unsound state of the body, and even on the temperature of the atmosphere. This is the reason, that in persons advocating so mistaken a test of the operations of the Holy Spirit, there is commonly much fluctuation between joy and sorrow; between hope and fear, between reliance on the promises of the divine word, and apprehension of the weight of its threatenings. The alternation is erroneously resolved into the movements of the divine mind; God being supposed to "hide his face" at some time, and to "lift up the light of his countenance" at others. Such expressions, when they occur in the Old Testament—for they are not to be found in the New—uniformly signify temporal calamity and temporal prosperity. In spiritual concerns, God is always the undiminished source of blessedness; and if at any time, we feel ourselves beyond the sphere of the enjoyment of it, there can be no rational cause of this, except in the consciousness either of our sins or of our frailties. It is analogous to what we see in the material world, where the sun is always the same resplendent luminary; and if he be sometimes seen imperfectly from the earth, the cause is in the exhalations generated from her bosom.

Of revivals in the sense here objected to, there are some advocates, who, while they affirm of animal excitements to a certain extent, that they are the operations of the Holy Spirit, censure the so frequent issues of them, in vociferation, in gesture, and in extravagance of discourse. What is here contended for, is that the whole view of the subject is unsound; that animal sensibility is not in the least degree a test of grace; and that although it may combine with devotion, this rests on other grounds of evidence of its being genuine and acceptable on the terms of the Gospel covenant.

How religious affections may be distinguished from animal sensibility.

An effectual expedient for the distinguishing between a religious direction of the affections, manifesting their heavenly origin, and the species of sensibility which makes a false claim to the same, it is but to compare the customary effusions of the latter, with the devotional compositions handed down to us in the Holy Scriptures; and to remark in these, the entire absence of whatever can come under the head of passion. The Lord's Prayer has been already noticed to this effect. The temperature characterizing it, may be

seen in the only two other social prayers contained in the New Testament. They are that of the eleven apostles, preparatory to the choice of a successor to the traitor Judas, and that of the same sacred body, on returning after their being questioned by the Sanhedrim. If any occasions can claim the being clothed with extraordinary importance, they are such as these: and yet, if either of the prayers produced by them, should be uttered in the manner adopted for the forwarding of what sometimes goes under the name of Revival; the incongruity of the sentiments and of their accompaniments, would be manifest to every person present. As for the Lord's prayer, it is far from being in constant use among the favourers of the extravagancies noticed; and when used, it has been remarked of the deliverers of it, that they are constrained by consistency and decorum, to a greater moderation of voice and of action, than had been put forth in the body of the exercise. In the Old Testament, there is much of a devotional strain, but of a temperate cast. It pervades the Book of Psalms, and helps to account for the prevailing propensity to make that book give way to a superabundant use of hymns. Used they may be with profit; in due measure and under a correct choice. But in the vast field opened under the name, there is given an opportunity of making a selection of compositions, breathing a spirit which can find no precedent in the Book of Psalms, the words of inspiration not coming up to the species of excitement aimed at. In short, if we would look into Scripture for any thing resembling what sometimes accompanies the exhibitions here faulted, we must be indebted for it to the priests of Baal; whose devotions if they are to be estimated by their degree of ardour, are pre-eminent over that presented to the true God, by his prophet Elijah. Similar use might be made of adoration continuing to be offered to heathen gods, down to the present day; of which a notable instance, is in the enthusiasm attendant on the self sacrifices annually offered to the idol Jugger-naut. In the two cases, however different the objects of worship, the attendant sensibilities are the same.

Hitherto, the remarks made have principally applied to the exercise of prayer. But, they are equally true of preaching. Whether the object be information of the understanding, or persuasion intended to be attractive of the affections; that is, of such as issue in the graces called for by the Gospel; nothing can be less congenial to them, than the extreme ardour, which is so much called into display for the excitement of Revivals, and for the keeping of them to what is thought the proper height of animal sensibility. It is but to revolve in our minds such an address as that of St. Peter to the Jews, upbraiding them with the crucifixion of their Messiah; or of that of St. Stephen to the same people, ending with his reproaching of them on the same subject; or any of the addresses of St. Paul, whether we take that on Mars Hill in Athens, or that to Agrippa and Festus delivered before the judgment seat; or that to a popular assembly, when he was rescued from their rage by the chief captain Lysias, to convince us, that on each of these occasions, the vehe-

mence in question would have been out of place; not aiding, but disparaging to the cause in which it would have been employed.

Revivals followed by indifference.

It is frequently remarked, and is not denied, that on the decline of the effervescence of a Revival, and after large displays of the numbers said to have been converted by it, and to be the subjects of saving grace, it never fails to happen, that the far greater number become lost to the feelings which had possessed them. To this it is commonly answered, that there is always a proportion, who remain true to their profession; and it is inferred, that to hold in light esteem even this measure of good achieved, is to oppose the work of God.

This presents a question, on which it is not easy to speak definitively; because the matter at issue is not truth on one side and error on the other; and because the result will vary, according to the different experiences of those who have been observant of it. The fact cannot be denied, that of the subjects of such awakenings, there are very many, who, on detecting the extravagancies of them, are carried to the extreme of infidelity; or at best to the resolving of their former frames into the potent force of sympathy. Thus they become fortified against those calls of the Gospel, which may be complied with in perfect freedom from the danger of delusion. But they shrink from them, as tending to renew the deceptive views, from which, as they think, they are happily delivered. Who shall calculate how many, from this cause, are finally lost to the kingdom of God in this world and in the next? The consequence described is especially observable in those, whose early time of life had subjected them to an entanglement, from which they have become relieved by mature years, and by better informed judgments; but not without the greater danger of their never becoming the continuing subjects of saving grace. To these considerations let it be added—still with the allowance of the different experiences of different persons—that of those who persevere in a profession which had its beginning in a conversion not wrought by rational motive, and not consonant with what the gospel offers to the effect, there is a proportion, in whom a pharisaical outside is a cover for grievous delinquencies in temper and in practice; and this, not always from intentional hypocrisy, but often from mistaken views of a gracious state, laying more stress on a temporary feeling than on the habitual bent of the affections; and divesting even grievous sin of the odium due to its malignity. In fine, whatever proportion there may remain, after these great deductions, of those who “adorn the doctrine of their God and Saviour,” we know that the Holy Spirit of God is not limited as to the persons, or as to the means of bringing home sinners to himself; a work, which is sometimes accomplished by what are usually called accidental occurrences; and sometimes by the agency of men, whose mouths, like that of wicked Balaam, have been made the vehicles of salutary truth. In addition to all these considerations, it ought not to be overlooked, that the kingdom of

the Redeemer is in part extended, by means, compared by himself to seed sown on the ground, which "springs and grows up," the sower "knoweth not how," but which does not attract public attention like Revivals.

Opposite purposes of which the agency of the Holy Spirit is affirmed.

In the confounding of the working of animal sensibility with the operations of the Holy Spirit, one of the most remarkable instances of inconsistency, is the overlooking of the opposite purposes, of which the latter agency is affirmed, by bodies materially differing in their views of evangelical truth, but all equally confident, that such extraordinary interpositions are for the verifying of their respective theories. "The outpourings of the Holy Spirit," "the sensible manifestations of the divine presence," and the like terms, are currently applied to the subject, with certain bodies of professors. These attestations, such as they are, go directly to the abolishing of the sacraments of the Christian Church; and yet, with other descriptions of professors, are the corroboratives of preachments, in which those ordinances are considered as binding together the body of the faithful. The universality of the design of the propitiatory sacrifice of the cross, is proclaimed with similar appeals to a divine agency; while it is claimed with equal confidence, by those who reject that doctrine, as derogatory to the sovereignty of God. If there should be exhibited to the public eye, from the records of former times, and from narratives of the transactions of the present, the effects of the power of sympathy in opposite directions: yet in alliance with religious sensibility spread over popular assemblies, acting on persons equally sincere, and all characterized by the same species of extravagance, but by various and important discriminations as to the ends to which they are severally aimed; there could not be a more valid proof of the error of calling that the work of God, or the outpouring of his Spirit, or the visible manifestation of his presence; which, in its beginning, in its progress, and in its decline, shows so much of the influence of sensations, originating in properties peculiar to our present frail tenements of clay. When an infidel hears such extravagances likened to the event of Pentecost, nothing can be more natural to him than the thought, that this, like the other, was an allusion of the imaginations of the persons present, generated by the power of sympathy.*

(To be continued.)

* Relatively to excesses of animal sensibility, there is a point which ought not to be spoken of without reserve. It respects a danger, growing out of the least suspected frailties of our nature. Such is our animal organization, that on the excitement of its sensibilities of any peculiar cast, it is thrown into a state susceptible of sensibilities of a different and even of an opposite sort. The remark may be illustrated in the liveliness of feeling, when religion, out of the question, there is quick passage from joy to sorrow, or from hope to fear, or from friendship to hatred, or from cruel anger to subdued humanity; or under each head, to an interchange of action. On no other ground than this, can be accounted for the fact, that so many young persons, after manifesting enthusiastic fervours, and when there was nothing to justify the charge of hypocrisy, have undergone sudden transitions, not always stopping short of deviation from morality.

POETRY.

FOR THE GOSPEL MESSENGER.

SUNSET.

Sunset! thy sweet soft hour, speaks of tranquillity and peace;
 How calm, how lovely is thy parting ray! 'Tis like
 The soul, sighing its farewell to sublunary things and winging
 Its way to an *eternity of brightness*! Oh! as I watch
 Thy floods of light gilding the clouds, which seem
 Glorious pathways, inviting the footsteps, I long to tread
 That beautiful way, thinking 'twill lead to "some bright
 Isle of rest." And when the shadows, lengthening in thy last beams
 Stretch over field and forest, how much food for meditation
 Man may find! Each portion of the Sun's unceasing course,
 Contains instruction—its rising is like the dawn of youth,
 How short how fleeting its existence! and how quickly
 Comes the noon, full of its pleasures and its joys,
 Brilliant but evanescent! It lasts a space as short,
 Oh! shorter than the morning's ray! Then follows the evening
 Like the close of life—*all, all*, speaking to the heart,
 A solemn and a serious lesson. And who that views
 The sinking orb, but feels like the sun, we all
 Must quit this earth and like the sun, all disappear
 To rise again! Oh! if the path I have to tread,
 Were bright and beautiful! like thine, sweet sunset!
 And such light would guide me on my journey
 Thro' the "valley," its gloom and desolation I could meet
 Fearless and untrembling! The rising sun, when it bursts
 From the chains of darkness which have fettered it,
 Brings to the mind visions of joy, telling of the
 Christian's dearest, highest hope, the hope of a resurrection
 From the grave, a triumph o'er its horrors!
 Upon its noon-day splendor, what thoughts can dwell
 But dreams of glory, brilliance and shining life?
 But sunset tells of rest—of calm and pure delight, and is like
 The "still small voice" whose whispers, gentle as the evening's
 Softest zephyr—speak peace to the troubled spirit—Hope
 To the believer, and sweet repose to the quiet and reflective mind.
 Such are the feelings, thy farewell to the world, oh source
 Of light! casts o'er my softened heart. Give me, if gay,
 Thy meridian splendor, but oh! for true enjoyment
 And that calm rest, grateful to the soul, give me
 The sweet, solemn hour of parting day. The passions
 Then, seem hushed in peace, and *all of the world*, has fled,
 Leaving the heart to hold with Heaven, sweet communion—
 I feel as if I could take the wings of the bird of innocence,
 Leave forever this scene of cares and sorrow, and follow
 To the realms of brightness thy lovely beams! Oh!
 May my dying hour be, not in the glare of noontide, nor
 In the night's fearful gloom—but let it come soft and sweet
 Upon me, like the calm evening's shades—and be my soul
 Borne upwards on thy expiring ray, while Angel's
 Voices, like the soft breathings of an *Æolian harp*,
 Float round me on the passing breeze!

L.

Drawing from Baptism.—"The minister has no right thus to degrade a blessed ordinance, into a beggarly ceremonial; to sink that sacred office by which our infant names are enrolled into the Book of Life, into a business of parchment and parochial registration.

Archdeacon's Bayley's Charge.

RELIGIOUS INTELLIGENCE.

St. Stephen's Chapel.—On the evening of Assension day (May 31) a discourse by the Rev. E. Ford of Augusta, Geo. was delivered and a collection made in aid of this interesting institution. The amount was \$18.

Female Protestant Episcopal Bible, Prayer-Book and Tract Society. The Anniversary Meeting was held at St. Stephen's Chapel in the forenoon of Whitsun Tuesday (June 12). An interesting report was read and ordered to be published, and the Officers were elected.

Sunday School Celebration.—It was held on the afternoon of Whitsun Tuesday at St. Michael's Church. After divine service, a very instructive and interesting address, which we hope to obtain for publication, was delivered by the Bishop of the diocese. The number of children assembled was large, and the collection at the doors amounted to \$44.

General Theological Seminary at New-York.—In a late work by the Rev. H. Raikes of England, honourable notice is taken of the above institution. "It must be highly gratifying to the American episcopalian, to learn that in this effort to raise the standard of theological education in the mother Church, the yet infant institutions of his own Church are appealed to as examples and incentives to emulous imitation. The course of study in our General Theological Seminary is honourably mentioned by Mr. Raikes as such as he would wish, yet scarcely seems to hope to introduce; and has been placed entire in an appendix, as a recorded model. While our transatlantic brethren almost envy us the possession of such an institution, shall we suffer it to languish for want of liberal endowment? We trust that the returns to the circular of its Trustees, lately placed upon our pages, will preserve us from such deep disgrace." *Churchman.*

Domestic and Foreign Missionary Society of the P. E. Church.—The periodical paper No. 7 Vol. 1. has been published. Its frontispiece represents the visit of a Missionary to some Northwest American Indians. It contains details of the mission to Green-Bay and to Greece. We regret to notice in the list of contributors so few from South-Carolina. A more general distribution of the periodical papers among us might be useful.

Georgia.—The tenth annual Convention of the Protestant Episcopal Church, was held at Macon, on the 7th, 8th and 9th of May. The report of the Society for the advancement of Christianity states that "There are several stations at which the scattered members of our communion would gladly rally around the standard of the Church, if it were set up."

A congregation organized some years since at Macon, are very anxious to secure the services of a minister, who would at once unite their hearts, and strengthen their hands to build a house of worship. They have already purchased a lot for this purpose, and have funds in hand for the commencement of the pious work.

The town of Macon contains 3,500 inhabitants, and is considered a healthy place, being situated in a high and hilly country, and possessing all the advantages of a northern climate. The situation is highly desirable for any zealous man who may be disposed to build up the desolations of Zion, without entering into other men's labours, and, as such we beg leave to commend it to the attention of the Clergy generally."

The report from Christ Church, Savannah, mentions that 32 have been added to the Communion, a larger number than usual. On St. Simons Island "There is manifested an eager desire for religious instruction on the part of the blacks, and an increasing attention to the duties of the Sabbath."

"Thanks were voted to the Rev. T. B. Bartow, for his able, appropriate, and impressive sermon, delivered on the last Sabbath, and that he be requested to furnish a copy of the same for publication."

Is it usual for Episcopalians to call the Lord's day Sabbath? Do they not prefer the name affixed to the Christian's holy day in the Bible, and in the early ecclesiastical writers viz: Lord's day, or Sunday?

The Standing Committee reported that "They did not act in the cases of Rev. B. B. Smith and Rev. Charles McIlvaine, in reference to the Episcopates of Kentucky and Ohio respectively—not deeming themselves sufficiently acquainted with all the facts connected with the election of those gentlemen."

Pennsylvania.—The Society for the advancement of Christianity make the following interesting appeal in their last report, which is equally applicable to the Society of like name and design in our diocese: "The Board would respectfully but earnestly direct attention to the great objects to which this Society is consecrated. It is a lamentable confession, that the importance of these objects is not adequately felt by the members of our Church. In regard to organized projects of benevolence the public mind is in a state which must be pronounced both diseased and enervated. Old, established, and approved channels of moral and spiritual usefulness are abandoned for what is new and more exciting. Institutions are neglected, not because they are injudiciously conducted; not because they are incapable of meeting whatever wants may arise; not because they are inefficient in their operation; but because, not being based on any feverish spirit of excitement, they seek not to minister to such a spirit; and because too many most fallaciously estimate the value of societies by the magnificence of their pretensions and their plans. The mind is not only roused, but attracted by *new* and *splendid* objects. It yields to the delusion that by connecting itself with such an object it becomes a sort of a sharer in its greatness. As, in certain states of the atmosphere, distant objects appear enlarged far beyond their real dimensions, so in the present condition of, what may be denominated, the

atmosphere of spiritual charity, distant enterprizes put on an importance that is fast sinking local institutions and efforts into a state of entire paralysis. The board are far from supposing that any institutions of the Church, are as zealously and liberally sustained as their merits demand. On the contrary, a more cordial, open-handed, self-denied appropriation of the means with which God has supplied us, is due, from all of us, to the cause of our Divine Master. But there is danger lest, in the multiplicity of new objects presented, or under the powerful attractions of distant and majestic enterprizes, or by the disheartening influence of disparaging remarks the comparative narrowness of the sphere of our operations; or by on the prejudices which newer institutions are apt to engender against those which precede them; there is danger, lest, by the operation of one, or all of these causes, the already diminished interest in the welfare and stability of this Society, should dwindle it into entire uselessness. While, therefore, we seek not to dry up a single existing fountain of benevolence, or to divert its waters from any channel, where they flow towards the advancement of the Church, we still earnestly, affectionately, solemnly, implore the members of our Church, in this diocese, fairly to weigh the claims, and liberally to meet the wants of an institution, which, though local and diocesan in its nature and operations, and destitute of novelty, is yet devoted to the great objects of promoting the advancement of Christianity, the enlargement of the Church, the salvation of sinners; and has, in an experiment of more than *nineteen years* continuance, proved itself an efficient and successful instrument in the hands of God for promoting the eternal interests of our fellow-citizens, and fellow Churchmen."

The Annual Convention commenced on the 15th of May, present the 2 Bishops, 22 Presbyters and Deacons, and 45 of the Laity. There are in this diocese 58 Clergymen, 13 of whom are Missionaries, 74 Congregations, and 18 candidates for the ministry. The Episcopal fund is \$13,461 27. Money collected during the year for religious and charitable purposes \$5,523 48.

Extracts from the Parochial reports: St. Jude's Church: "A number of enterprising and spirited gentlemen went into the woods last winter, with their axes on their shoulders, determined, in the strength of God, to have a Church. The logs for boards are at the saw mill, and I am permitted to say, that when our Assistant Bishop visits Montrose to consecrate St. Paul's, Springville will be ready also."

Trinity Church Philadelphia: "Through the efforts of a circle of industry, formed of the members of the Female Sunday School Society, and aided by the ladies of the congregation, and others friendly to the cause of Christian education, \$700 have been raised towards erecting, in the lower part of the district, a commodious building, for the accommodation of a Sunday and Infant School."

St. Peter's and St. James' Philadelphia: "In the two weeks before Passion week, there are lectures on the catechism, by one of the assistant ministers, so far as to the sacraments. In Passion week the rector lectures on the sacraments, on the ministry, and on the

service of the Church; and in Easter week, there are delivered by him four lectures on the doctrines of grace. Young persons are heard in the recitation of the Catechism from the second Sunday before Easter until Whitsunday."

Virginia.—The Committee on the state of the Church at the late Convention, say: that they do not doubt that meetings for two or more days in succession, "if governed, as in times past, by a *sound enlightened zeal*, will be attended and followed by a great and abiding blessing from God.

"And here your Committee cannot forbear expressing their earnest hope, with fervent prayer to the fountain of all wisdom and grace, that such a zeal may ever characterize the religious exercises of our Church, and preserve her members both clerical and lay, from adopting means to produce a spurious excitement, and yielding to its pernicious influence. Any excitement but that which is produced by the word of Divine truth, properly expounded, and applied to the heart by God's Holy Spirit, must be false and deceptive, and eventuate in consequences fatal to the interest of vital godliness. Let then the ministers of our Church adhere to the great apostolic means of promoting the salvation of men, ever preaching 'repentance towards God and faith towards our Lord Jesus Christ,' and firmly resolve to abstain from the adoption of all equivocal expedients for multiplying the number of their communicants, lest in so doing a momentary exultation be followed by deep and long-abiding shame and injury to the Church, and lest scoffers and sinners in general be confirmed in their hardness of heart and 'contempt of God's word and commandment.' In making these cautionary remarks, your Committee are happy in knowing that they are sustained in their sentiments by many wise and intelligent Christians of other denominations, whose warning voice against the excesses and machinery of fanaticism, has been already and strongly heard from almost every quarter of our country. Your Committee trust their remarks will not be misunderstood, or considered as proceeding from any other motive than a sincere desire to preserve unimpaired the faith once delivered to the saints, and advance the spiritual and everlasting welfare of their fellow men.

"The Committee beg leave, respectfully to remind the clergy of the importance of a full and frequent exposition of the distinctive features of our Church according to the 22d canon of the General Convention, that our members may be able to say, why she is worthy of the reverence and love of mankind, and repel the objections so often made against our ecclesiastical polity and mode of worship."

Episcopal Recorder

Banner of the Church.—In an article (May 12th.) of this excellent periodical, entitled "Wesley on the Church," I notice this remark "The Tract (viz: Wesley's reasons against Separation &c.) is now entirely out of print." As a tract it is, but the readers of the Charleston Gospel Messenger will recollect that it was printed in our number for February last. In another number of the Bann

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"What studies will give the most vigour to the native powers, and store the intellect with the richest treasures of thought? We believe, few who are qualified to judge, will leave out of the list, the Ancient Languages.—The perusal of English authors, does not furnish the requisite *discipline of the mind*. The modern languages could do this for a time, but they have no pretensions, as a *Standard*. We need an exercise which shall cost labour severe enough, and continue it long enough, to form habits of quick and accurate discrimination, and of close and patient analysis. The study of Latin and Greek, is precisely such an exercise, having authors that youth can master at an early age; and severer ones in reserve as they advance from year to year. In these, the mind is employed in a philosophical study and comparison of terms, in their original meaning; without which, there can be no entire mastery over language. Nor can the English student take the entire force of expression in his native speech, without knowing the Latin roots, from which one half of its words, through various mediums, have been received. The same is true of the French, the Italian, the Spanish, &c. and the Latin is thus a common master key to them all.

"Mathematical studies, are a more arduous exercise; but the benefits to be derived in a college course, belong to them more exclusively as a *mere exercise*. At least they do not, to the same extent, with the languages, bring stores of striking sentiment and splendid imagery for the orator's use. When pursued for their applications in art and science, nothing is so important as the mathematics; and all that I mean to say, is, that their utility as a *discipline*, reaches its limit in the usual course, sooner than that of classical literature. I have as little regard as any man, for the blind admiration of the ancients, that is lost in the contemplation of their excellence; and I pity the enthusiasm that is fired by the beauties of Homer and the force of Demosthenes, without being touched by the penetration of Bacon and the analogy of Newton. But the fact of classical learning being locked up in store houses which no pedantry of this or of any other age, can ever alter or undermine, gives it incalculable value as a useful and fixed restraint upon the writing and speaking powers of the moderns. I need not, therefore, speak of the additional aid they furnish for reading the oracles of Divine wisdom. It is enough that these languages are each stored with an attractive literature, which no translations can furnish in their freshness; and which, if they could, must come short of the chastening influences of the originals, that are dead, and therefore do not lie, and cannot change; and which preserve, in this mutable world of Modern language, the only *approximation* to an established standard of taste.

"The Bible, in the original tongues, will not be admitted as a substitute, by those who have experienced the profanation of the holy text, that is liable to occur in mixed recitations. The question, in my judgment, does not rest on the comparison of the prophets as moral writers, with the philosophers, poets and orators of Greece and Rome; and I cannot resist my conviction, that the influence of the latter is misconceived, by such as ascribe to them, the corruption of the young. We find in the Scriptures the revelation of a more perfect rule; and, in the ancients, we learn that this way was the very object of their blind but earnest search.

The consequence is, a strengthening of our attachment to Christianity. The student reads the classics as the productions of *heathen* minds; and he is always on his guard. But how does he read the works of the moderns, where, I will venture to affirm, he will find immorality enough to shame all the Deities of Greece and Rome! They are the fruits of minds, on which a brighter light is fallen. The sentiment is swallowed as a gilded poison, without the least antidote. If the pupils find errors in the old philosophers, or vices in their heroes, they naturally account for the fact. They had no guide but reason. The errors and impurities of modern poets and historians are accompanied by no such warning. On the further advantages of classical learning I need not dilate, such as the strengthening of the memory, correcting the judgment, expanding the imagination, refining the taste, and in short, improving all the moral powers, with but one half the danger attending any other kind of human literature."

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spiritual import, she would neither partake in conversation nor in proceedings, that might bring upon her the least distinction. With equal firmness and humility, she declined whatever was designed or fitted to render her religious character conspicuous; although always ready to the utmost, by her counsel or ability, to promote whatever she saw to be worthy of her attention and assistance. She thoroughly felt and knew, that in piety consisted the chief excellence of woman; but she regarded with a dislike which she was unwilling to trust herself to express, a zeal of female piety, which would arrogate to influence the public conduct of religious interests—or which would make the business and duties of the domestic and maternal scene, to be foregone for any thing not of the Church's appointment, which could not well consist with them, whatever might seem the pious merit of its purpose. Her study of the Scriptures was constant and habitual, and the hour and season of individual devotion, arranged with a careful reference to all obligatory active duties, an ever sacred and inviolable engagement. Her religion was not an occasional exercise or a set or system of formalities and acts; although of these she judiciously recognized the various necessity and uses. It was the principle of her life. It governed all her actions, thoughts and words. It entered, as of course, into the whole system of her social, domestic, or in anywise relative conduct. It was always prevalent; and no season or occupation of life was without its regulating control. None could know her, and not recognize the paramount importance in her estimation, of her religion. And yet none, not even the irreligious, if ever they approached her, could find in her religion any thing to offend. All were constrained to see, in it, the principle of an excellence that commanded, irresistibly, their esteem and veneration. Of the influence of her piety in death, I need not speak. A walk through life, with God, like hers, could not but terminate in "joy and peace in the Holy Ghost."

The Love of God in this excellent person, so cordial, ardent and vitally influential, was the source of a love of her fellow creatures, eminently distinguishing. It was God who had commanded her, to love her neighbour as herself. She had received the precept deeply into her heart. It was the constant evidence of her religious faith. Nothing but this could have sustained a character of benevolence like hers. She recognized the indispensable obligation of doing good. She knew also that to be unwearied in well doing, was equally indispensable to the character of the true disciple of Christ—and that no evidence whatever could make good her pretensions to be a lover of God, whom she had not seen, in other words, to be truly religious, if she practically loved not her brother whom she had seen. "Her prayers and her alms" together, she was anxious to make, continually, her acceptable "memorial" before God. She had no confidence in one without the other. She knew the utter uselessness of any offices of devotion or acts of religion, as such, however frequent and multiplied, if she joined not with them the brotherly kindness and charity, in which, she could at once shew the sincerity of her love of the God she adored, by imitating him, obeying him, and seeking to be a partaker of his favour and blessing, never without the love of man, to be obtained. She equally knew the worthlessness of any beneficence she could exert, without an humble reference of herself to God in its performance, deeply sensible of the insignificance, at best, of her works of good, in any form, if God would not vouchsafe, for the sake of Christ, and the faith in him which prompted them, to bless, and sanctify and accept them. It was in this devout and humble spirit, that all her charity was done. To a charity, so constant, so various, so extensive, so notorious as hers, (for it was impossible it should be otherwise,) and so continually bringing to her the acknowledgments and blessings of its objects, it might be supposed that another spirit would unavoidably attach, and that a sense of merit would assume the place of the humility and prayer for its acceptance, with which she had been accustomed to do her deeds of kindness, and distribute her bounty among its almost innumerable various objects. It was not so. The manner in which her acts of beneficence were done, was still always evidence, at least to others, that her heart was right with God; and the profession she was heard, frequently to make, of her dependence only on the unmerited grace of God, to make any thing she did acceptable in his sight, bore a stamp that could not deceive.

The benevolences of this distinguished servant of Christ, could scarcely be numbered or told. They were the whole employment of her life. No day passed without some exercise of charity. It was her constant anxious study so to regulate personal expenditure as to be always in possession of the means of this. With reference to it "she knew both how to abound and how comparatively, to be abased;" esteem

ing no privation, to which, in the course of Providence she became subject, of the advantages of temporal condition, as a reason why voluntary privation should not still, secure to the necessitous, what they had been wont to receive at her hands. She exceeded, indeed, in this, what can reasonably be the common measure of Christian duty—like Zaccheus, enabling herself to say with literal truth, “the half of my goods I give to the poor,” and not expending even the remainder on herself. There was no distress to whose plea her ear was not open. There was no necessity, which she was not desirous and ready, to the utmost of her ability to relieve. There was no fellow creature’s pain or sorrow, in which she did not sympathize. Of the widow and the orphan, the unfortunate and the afflicted, she was the invariable and never failing friend. There was, moreover, no mode of social systematic benevolence, which when by a suitable examination of its character, with a discrimination for which she was every way fitted, she had brought herself to approve it, she was not willing to promote to the utmost that she could. In Christian Missions generally, but more especially those which were instituted by the Church of which she was herself a steadfast member, she indulged a fond and generous interest. At the Orphan-house of our City she served as one of the female assistants of the Board of Commissioners for nearly thirty years, with an indefatigable fidelity. The religious and moral interest and character of the institution, she was always painfully anxious to promote; and it is well known that the discipline, order, and comfort of the female department of that favoured Asylum, were essentially the better, for her firm, assiduous, vigilant, persevering attention. Of the charity which is to day before you, she was one of the earliest friends; and to the last continued to contribute to its funds, in a proportion greater than might reasonably be looked or asked for. The Domestic Mission of our Church, having for its object a stated ministry for the poor of our Communion, in a place of worship designed exclusively for their use, had her for one of its principal founders* and most efficient friends; and her efforts are believed to have been always greatly conducive to its support.

But the theme, fond as I am to dwell on it, must not detain you longer. In what I have said on it, I am unconscious of having uttered a word of exaggeration. The example has seemed to me an important one; and although other examples of female piety and benevolence, equal perhaps to this, may have been permitted without our special mention of them here, to make good their way to the hearts of those who knew them, I have felt it incumbent to sketch this to you, as I have, with intimacy known, and with affectionate reverence honoured it, even from my youth up until now. If the partiality of an almost filial feeling has seemed to lead me into error, in the estimate I have made of duty appertaining to me on this occasion, let the error I pray you be indulged, for the sake of at least a well meant solicitude to make the memory of what has seemed to me singular Christian excellence useful, and for the sake of an individual sensibility to its claims, commanding me, to speak of it as I have.

To the sorrows of those in whom we recognize the chief mourners for this venerable mother in Israel, we owe a sympathy of a more than common character. We cannot speak it better, than in the assurance of our rejoicing with them in their privilege of so rich an inheritance as the memory of this honoured relative; the privilege of Christian hope so peculiarly, in the surrender they have been called to make to the tomb, present to them with its consoling confidence; and, above all, the privilege of having known the full value, in the protracted life of her, whom at last, they have been bidden to resign, of the blessed instrumentality of a pious mother, to their own best happiness and welfare.

My brethren, when such members of it as this and others who had but a short time preceded her to the grave, are removed from our communion, much as we honour and delight in their memory, we cannot but mourn the deduction of the valuable influence of their living character, from the interest of the Church. May he, ‘by whose spirit its whole body is governed and sanctified’ inspire others with an holy emulation of their excellence, and maintain his own cause among us, unimpaired, for all generations.”

* The lot on which St. Stephen’s Chapel stands was given by Mrs. Russell.

P. E. Society for the Advancement of Christianity in South-Carolina.

The Treasurer reports the following—

Donations from Mrs. Esther Tidyman, \$10—Mrs. Phœbe Jenkins, \$5—Miss Emma Moore, \$1—Mr. E. Telfer, \$5—Mrs. Reynolds, \$2—through the Rt. Rev. Dr. Bowen, from a person unknown, \$10.

From Robert Martin, Esq. \$50, to constitute him a Life Member,—and \$50, from Mrs. C. Fitzsimons, for the same object.

Annual Subscribers, each paying \$5—Mr. J. Y. Stock, Miss Ann S. Stock, Mr. Wm. C. Bee, Miss Sarah Fogartie, Mr. E. D. Perry, Maj. B. D. Heriot, Mr. John Gates, Mr. Thomas Gates, Mr. B. A. Markley, Mrs. Christiana Heriot, Mr. Ed. R. Laurens, Mrs. Ann Mayrant, Mr. O. H. Dawson.

Christ Church Auxiliary Society for the year 1831. \$24.

Collections at St. Michael's Church, on Sunday, 24th June, \$112 62

St. Philip's

92

St. Paul's (Radcliffeboro')

88 72—293 34

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen Bishop of the P. E. Church in South-Carolina:— On Wednesday, May 30, 1832, in St. Michael's Church, Charleston, the Rev. Edward E. Ford, Deacon, of the Diocese of Georgia, was admitted to the Holy Order of Priests; in conformity with Canon XX. of the General Convention.

By the Right Rev. Dr. Moore, Bishop of the P. E. Church in Virginia:— On Sunday, May 20, 1832, the Rev. Messrs. Ephraim Adams; Henry B. Goodwin; and Frederick D. Goodwin, Deacons, were admitted to the Holy Order of Priests; and Messrs. Herman Hooker; William Friend; George Adie; J. D. Tyler; Charles W. Andrews; Archibald H. Lamon; Isaac W. Hallam; and Richard Channing Moore, Jun. were admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Stone, Bishop of the P. E. Church in Maryland:— On Sunday, June 3, 1832, in St. Paul's Church, Baltimore, the Rev. John Wiley; Rev. J. Alexander Adams; and the Rev. Fitch W. Taylor, Deacons, were admitted to the Holy Order of Priests.

By the Right Rev. Dr. B. T. Onderdonk, Bishop of the P. E. Church in New-York:— On Monday May 14, 1832, in Zion Church, N. Y. Mr. John Hughes was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Brownell, Bishop of the P. E. Church in Connecticut:— On Wednesday, June 6, 1832, in Trinity Church, New Haven, the Rev. Charles W. Bradley, Deacon was admitted to the Holy Order of Priests.

By the Right Rev. Dr. Griswold, Bishop of the P. E. C. in the Eastern Diocese:— In St. Thomas' Church, Taunton, Mass. Mr. Ephraim Munroe, was admitted to the Holy Order of Deacons; and in Trinity Church, Bridgewater, Mass. the Rev. Matthias Munroe, Deacon, was admitted to the Holy Order of Priests.

CONSECRATION OF CHURCHES.

The following Churches were solemnly consecrated to the Christian worship of Almighty God:

By the Right Rev. Dr. Bowen, Bishop of the P. E. Church in South Carolina:— On Thursday, June 7, 1832, "St. Paul's, Summerville."

By the Right Rev. Dr. Brownell, Bishop of the P. E. Church in Connecticut:— On Tuesday, May 15, 1832, Trinity Church, Chatham, Con.

CALENDAR FOR JULY.

- | | |
|----------------------------------|---------------------------------|
| 1. Second Sunday after Trinity. | 22. Fifth Sunday after Trinity. |
| 8. Third Sunday after Trinity. | 25. St. James |
| 15. Fourth Sunday after Trinity. | 29. Sixth Sunday after Trinity. |

☞ The following are extracts from a letter from Bishop Moore of Virginia, received too late to be inserted, when the subject to which it relates, came under our attention, for this number of our work. We shall have his indulgence, we think, in publishing them. What they tell us is important.

Speaking of association meetings of which the Bishop approves as a good expedient in his diocese, he says—"The services are confined to the *Clergy* of the Church, and the duties are performed *exclusively* by themselves."—"I never hesitate to express my aversion to every thing like *human management*, on such occasions. I think it *profane* to suppose that the aid of the Holy Spirit can be secured in any other way, than in the use of the appointed means of grace; and I believe that the faithful preaching of the gospel, preceded by our own services, constitute those means. I am opposed to anxious or enquiring benches, as they are called; and think that humble penitents would prefer a private intercourse with their Maker and their own Pastor, to an exposure of themselves to popular view."